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their bearing upon the development of the kingdom of God, and that all the institutions of the older dispensation contain the kernel of the future. To discern the significance for the future one must have the tuition of the Spirit and large exercise in the study of the New Testament, and in this way secure what Beck calls the *pneumatic* interpretation. Into the details of his positions we must not enter. The lengths to which his theory leads him may be seen from his interpretation of Mic. 4: 2 and of Mic. 5: 5, the fulfilments of which he finds in the life of Christ and his church at the cost of giving to Assyria the meaning of "powers opposed to the kingdom of God," and leaving no room for the historic nations or for the grand ideals of Israelitish influence which most interpreters find in these prophecies.—CHARLES RUFUS BROWN.

Das Buch der Sprüche Salomons, mit erläuternden Anmerkungen, von P. Bernhard Schmid (Regensburg: Nationale Verlagsanstalt, 1899; pp. iv + 157; M. 2.80), is a modern representative of the commentaries of a century ago. All scientific, exegetical methods and results are avowedly and strenuously excluded. The author is apparently unfamiliar with the Hebrew language, and follows the church fathers almost entirely in his interpretations. The value of the work, even for the general student, is exceedingly questionable, while the evil of inculcating doctrines long since abandoned is great.—C. F. KENT.

Vergleichende Studien zur Stellung der Frau im Altertum. Bd. I: Die Frau im Talmud. Von Dr. N. Klugmann. (Wien: Moriz Waizner & Sohn, 1898; pp. 87; M. 2.) In this little volume the author has brought together a most interesting mass of material from the Talmud concerning women, chiefly under the heads of "Childhood," "Instruction," "Marriage;" the latter naturally being by far the most fully treated. A somewhat curious chapter also contains a large number of opinions passed by the rabbis upon women. The volume not only contains information of much archæological importance, but throws considerable light upon the gospels. In this connection it is especially interesting to note the difference between the marriage customs of Judea and Galilee.—SHAILER MATHEWS.

La Secte des Esséniens. Essai critique sur son organization, sa doctrine, son origine. Par l'Abbé A. Regeffe. (Lyon: Emmanuel

Vitte, 1898; pp. 104; fr. 2.) This doctor's thesis seeks not only to trace the history of the Essenes, but to show that between their doctrines and those of Christianity there is "toute la distance qui sépare le divin de l'humain." The author has handled all the original material at his disposal, together with the most important literature. In his opinion the origin of the sect is purely Jewish, and he therefore excludes all foreign influence. The essay as a whole is a valuable contribution to the literature of its subject.—SHAILER MATHEWS.

Grecismer i 1883 års öfversättning af Nya Testamentet. Af Wilhelm Knös. (Upsala: W. Schultz, 1898; pp. iv + 79.) Though the Swedish version of the New Testament of 1883 is generally considered the best of the several Swedish translations made during the four last centuries, the author undertakes to prove that it contains a number of Grecisms which ought to be avoided. He advocates the principle that a translation must be equally true to the modern tongue and to the original. He makes numerous quotations, especially from the gospels, which he discusses from the grammatical point of view, comparing often with other Swedish as well as English, German, French, and Danish versions. Lexical Grecisms are barely touched. Dr. Knös is an eminent scholar, who has made the Greek grammar his life-study.—O. HEDEEN.

Die Pastoralbriefe Pauli übersetzt und erklärt. Von Dr. F. W. Stellhorn, Professor der Theologie an der Capitol Universität zu Columbus, Ohio. I. Der erste Brief Pauli an Timotheum. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. vi + 145; M. 2.) This first part of Dr. Stellhorn's translation of, and commentary on, the pastoral epistles contains a few introductory remarks on the three writings. The brevity of this introduction is hardly justified by the author's point of view of a resolute exclusion of all consideration of the grounds on which the critical school denies the Pauline authorship of these epistles. He does not appear to take account, moreover, of the fact that many eminent scholars who are not in general adherents of this school have expressed doubts of their genuineness, or taken a decided position against it. He declares in his preface that his work does not occupy itself with "the critical questions and hypotheses so unfruitful for the Christian life," as if the Christian life were to be promoted by a quiet belief in the genuineness of these epistles, or prejudiced by a knowledge of the grounds on which it is rejected! From this point of view one is not surprised to find the author declaring